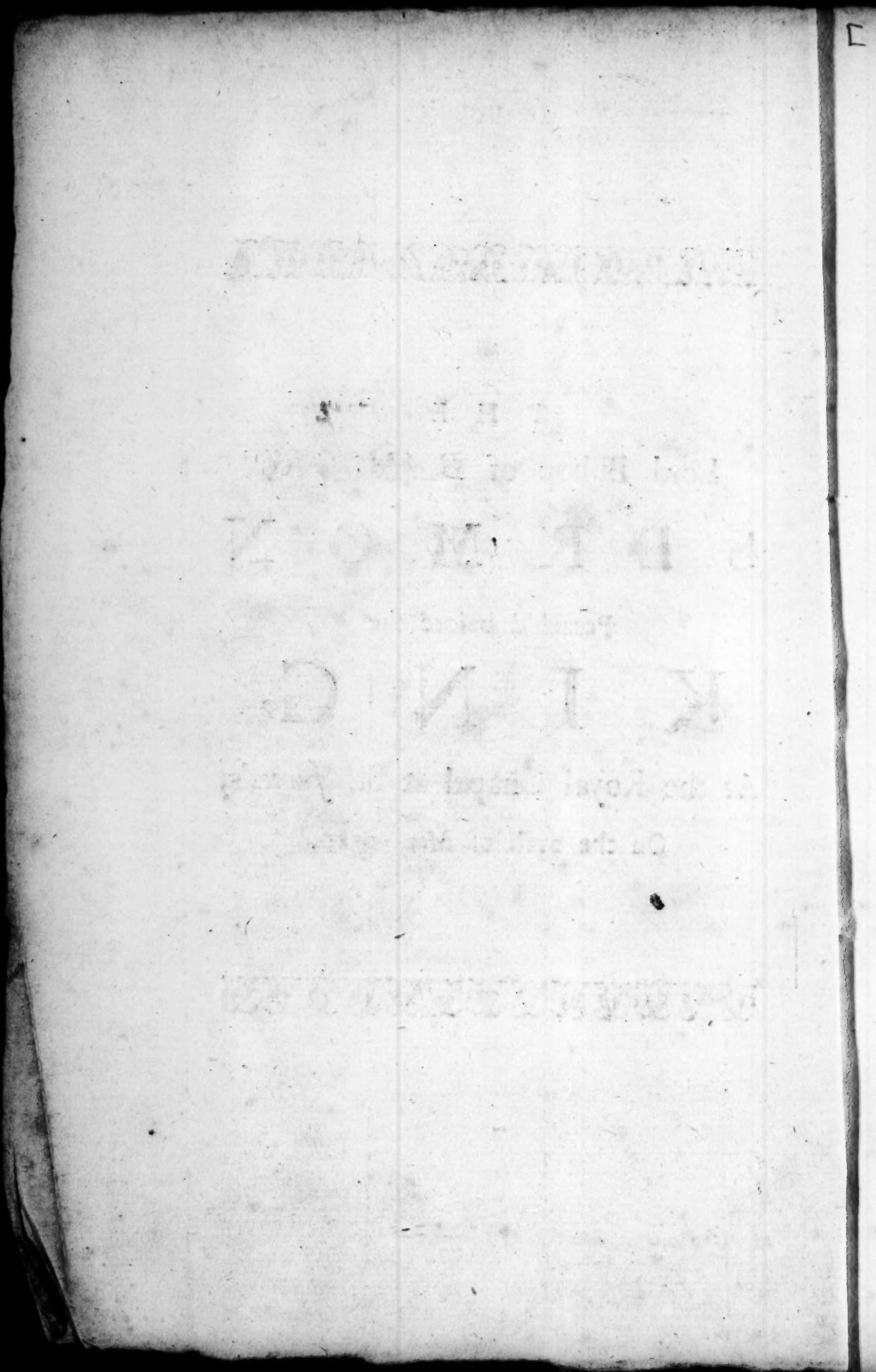


THE *Bp. of Bangor*
Lord Bishop of *BANGOR's*
S E R M O N
Preach'd before the
K I N G,
At the Royal Chapel at St. James's,
On the 29th of *May*, 1716.



[HOADLY, BENJ.]

*The Restoration made a Blessing to Us, by
the Protestant Succession.*

A
S E R M O N
Preach'd before the
K I N G,
A T T H E
Royal Chapel at St. James's,
On the 29th of May, 1716.
Being the Anniversary of the
RESTORATION.

*By the Right Reverend Father in GOD,
BENJAMIN Lord Bishop of BANGOR.*

Publish'd by His Majesty's Special Command.

The FOURTH EDITION.

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K O M E D Y



*Swynfen Tervis,
of the Middle Temple, Esq.*



PSALM CXXVI. 3.

*The Lord hath done great Things
for Us; whereof We are glad.*



N all great Revolutions of States and Kingdoms, which We are called upon to commemorate in a public Manner, We must consider what Concern We ourselves have, in the lasting Effects or Consequences of them ; and what ought to be the real Ground of our Joy upon such Occasions. If We feel no kindly Influences from them upon our own Affairs ; it will be Impossible to

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to warm our selves into any Disposition of Mind that can be call'd *Thankfulness*: Which must always be founded upon something, in which our selves have a Part. They will be only like other *Historical Matters of Fact*, something to amuse and entertain Us; serving to please our Curiosity, but not to raise our Gratitude. And if We feel the Sentiments of Joy and Thankfulness, rising in our Breasts, from such Principles and Motives, as no True *Christian, Protestant, or Briton*, ought to entertain: Our Joy then becomes the same with the Joy of our *Worst Enemies*; and the Expressions of it no better than the Tokens, either of our Blindness, or of our Corruption.

In *this Nation* particularly, it is certain that, in all Affairs which concern our *Constitution*, either in *Church* or *State*, nothing can be more absurd than for the *Friends* of both, and the *Enemies*

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before the KING. 7

Enemies of both, to have the same Movements and Passions, upon the same Occasions. It is impossible for a *Protestant*, if He knows what that Word means, to raise his Joy upon the same Foundation with a *Papist*. It is impossible for a Lover of his Religion and his Country, to rejoice with Those who firmly believe it to be their Duty to rejoice in nothing more, than in the Ruine of both.

As our Joy, therefore, could not possibly discover it self upon *this Day*, if the Providence of God had *done Great Things*, not for *Us*, but for our *Fore-fathers* alone; and had permitted *Them* to stop the *Blessing* from descending, or to convey down a *Curse* instead of it: And, as *Our Joy* cannot, in the Nature of Things, be the *Joy* of our *Enemies*; because it must be raised upon something of *our own Happiness*, which *They* have hitherto always made inconsistent with *Theirs*: Let Us

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Us now proceed upon this Foundation, and consider,

The Great Things God hath done for Us, in that whole Scene of Providence, which *this Day* opened.

This will naturally fix our Minds, in a more particular Manner, upon the *Blessings*, in which We are immediately concern'd.

And this will unavoidably lead Us to some *Thoughts*, of Importance to the present and Future Interest of the Nation.

Now, the Whole *Scene* of Providence, which *This Day* opened, and which, taken in one View, can alone be said to make *this Day* a Blessing to Us, is indeed a *Scene*, full of a long Train of Incidents, and a Vast Variety of Circumstances, enough to make both *Prince* and *People*, in this Nation, for ever Wise and Happy.

The

before the KING. 9

The first Part of it, is a *King* restored to his *Kingdom*; with his *Brother*, in view, to succeed *Him*: but this, not till on one hand, He had seen, both by Example, and Experience, how terrible in its Effects, the popular Dread of *Arbitrary Power* could shew it self, whenever it was set on fire; and not till, on the other hand, his *People* had sufficiently felt how great an Evil the want of their *Legal Government* was

One would think, here was a plain *Middle way of Wisdom and Happiness*, pointed out, even by *Sense* it self. But there was another, and a very different Turn given to this Affair, by the Indefatigable Workings, and Artifices, of our Enemies. An Universal Madness of *Loyalty*, (falsly so called,) as well as of *Manners*, presently took place: And the *People* came pressing in Thronges, beseeching to be accounted Slaves, rather than

B Subjects;

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Subjects ; and begging, in Words, for Opportunities of *Unlimited Submission*, as if they were begging for *Acts of Grace* and *Favour*. The View in *Those*, who then had the Direction of their Passions, was to keep that Spirit up to a pitch, till a *Popish Heir* was secure of the Throne. Nor could all the Knowledge of the Nature and Principles of *Popery*; nor the avowed Contradiction of it to the Religion and Liberties of their Country, engage the Hearts of many; or divert them from the Resolution of trusting the whole Concerns of a *Protestant Nation*, in the Hands of a *Popish Prince*: Who at length took possession of the *Throne*, to which He was thus called.

Nor had He enjoyed the Power long, before He obliged His Friends with frequent Trials of the Sincerity of their Professions. For, as it appears, He had so much better an Opinion

Opinion of their Integrity, than his *Predecessor* had, that He really thought them in earnest, and resolved to hazard all, with a dependance upon the Honesty of their solemn Promises of *Unbounded Submission*. This indeed proved fatal to *Himself*, in the Event: But, in all humane Appearance, was much more likely to have proved fatal to the whole Nation.

If We stop a little here, and consider this Unhappy *Prince*, possess'd of all the Power our *Laws* could vest in Him, and flatter'd with a Power above all Laws; and armed, in all Humane Appearance, with a sufficient Force to put his Resolutions in Execution; We may ask any *Protestant* in the *Nation*, if he will but put himself into that Posture of Mind in which every one felt himself at that Season, What was *then* become of the *Blessing* of *this Day*? And, what would it now have avail'd Us, that our *Fore-*

8

12 A SERMON preach'd

Fathers saw their *Legal Constitution* restored to them, and rejoiced to see it ; if the very *Restoration* of it had proved, in the Issue, the Ruine, and Destruction, of all the *Legal Rights* of their *Posterity*.

But the Grand Design of Providence extended much farther. There is a *Principal Part* of it yet behind : And this was, to make it a lasting Blessing. And the Way was laid for this, in a Method, if you consider it in it self, the most easy and natural ; as *Providence* always loves to work by humane Means ; if you consider it in that great variety and vicissitude of Circumstances attending it, the most instructive and useful to a *Nation* : And, if you consider it with regard to the many Probabilities that seem'd to weigh against the Success of it, little less than miraculous. When it was fix'd by *Providence* to bring about the *Restoration* of the *Royal Family*, and the *Legal*

Legal Constitution of this Kingdom ; and to continue it a *Blessing* to the Generations to come ; it was necessary, in order to this, to make such a Disposition of Affairs, as might be suitable, and adapted, to the Accomplishment of it. But first, the *Nation* was to feel many, and various Trials ; many Vicissitudes of Hope, and Fear ; many Conflicts between the Attempts of *Popery*, and *Slavery*, on the one hand, and the Strugglings of *True Religion*, and *Liberty*, on the other ; before so great a Work could be concluded. And *then*, at length, the Embarrassments of Humane Madness were to be disentangled ; and all the Plots and Efforts of Cunning and Power, united in order to intail a Curse upon all Posterity, where God design'd a Blessing, were to be dissipated, and scatter'd into Air.

With a View to this, a *Prince* was born some Years before the *Restoration*,
that

that He might be ripe, both in Age, and Abilities, for the performing the great Design, just when those Attempts should be ripening into Execution: And was afterwards, by a kind Disposition of Providence, to make the Way the easier, married into the same *Royal Family*, from which He descended. And accordingly, when the Scene of Ruine was opened so plainly that no Eye was *then* too blind to see it, He appear'd in all the maturity of Wisdom, and vigour of Action: a Prince, inur'd to Labours and Hardships from his Birth; prepared for the great Work, by his personal Accomplishments; directed to it by his Descent, and his Marriage; and qualified for it by his Interest and Authority *without*, as well as by an Uncommon Greatness of Soul *within*. Such a peculiar Conjunction of every thing desirable in the Person, to undertake a Work, hazardous enough,

one

one would imagine, to deter the Greatest Minds from thinking of it; and such a Disposition of the various Interests of the *States* and *Kingdoms* of *Europe*, as both required and supported the Undertaking, must appear very surprizing, in so critical a moment of Time: when, if we speak within the compass of Humane Views, nothing but so unparallel'd a *Combination of Circumstances* could have afforded even the least hopes of Success.

The *Event* of this was happy beyond Expression: And the *Madness* of *Popery* and *Arbitrary Rule*, was stop'd in the Vigour and Warmth of all its Power, and Hopes. But even yet, something farther was wanting: And that was, to fix the *Succession* to the *Crown* in such a Manner, as the *Experience of Feeling*, and *Common Sense* in *Judging*, of necessity, directed the Nation to do. This *Day* must have been mark'd with something very diffe-

different from a *Blessing*, if the *Revol-*
ution had stop'd where it began ; and,
after a little present Respite, had de-
liver'd the Nation back again, into
Popish Hands. And where indeed
should We now search for the *Blessing*
of the *Restoration*; if We did not see it,
and feel it, in the *Blessing* of the *Pro-*
testant Succession?

This was the Great View of Hea-
ven, in its first Design. And, there-
fore, We see with pleasure, that,
when it was resolv'd by Providence
to make this *Day* memorable by the
Restoration of the *Royal Family*, and
our *Legal Constitution*, it was resolv'd
by the same good Providence, that, in
the very same *Year*, upon the very *Day*
before this Great Work was to be ac-
complish'd, a *Prince* should be born,
in Whom that *Restoration* should, in
due time, centre ; and to Whom a-
lone it should be reserv'd, to compleat
the *Blessing* for Us, and to transmit it
down

down secure, to our Posterity, in his own *Illustrious House.*

This, I say, is the *whole Scene* of *Providence*, which *this Day* open'd; and which, taken in one *View*, can alone be said to make it a *Blessing* to *Us*, or to our Children after *Us*. If you view the *Restoration*, without the *Revolution*, and the *Protestant Succession*; it leads you directly to a *Popish Prince*, holding an Arbitrary Hand over all your Liberties; tearing up the Fences of all your Laws; fixing all *Right* in his own Will and Power; and persecuting all his Subjects into the Exercise of his own, Superstitious, Idolatrous, and Cruel Religion. And this is the whole of the *Blessing*, in which you would see it End at last. A *Blessing*, which may be a fit Reward for the *Slavish Bigotry* of *Papists*! But for *Protestants*--fit only for *Those* of them, who deserve it. And *They* deserve it, who chuse it; whom no Experience,

C. on

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no Consideration, no Miracles of Providence, can engage to prefer their own Happiness before their own Destruction.

But if We view the same *Restoration*, in another Light, as the *Restoration* of our *Legal Constitution*, secured by the late *Revolution*, and fix'd by the *Settlement* of the Crown in the *Protestant Line*; it appears a Blessing to Us indeed, by leading Us to the *Happiness* which We our selves at present see, and feel; but cannot describe.

We have now, therefore, by an easy and natural Train of *Facts*, brought down our Thoughts to the present Times: in which our Eyes behold the *Grand Design of this Day*, brought to Maturity; and plenty of Happiness held forth to Us, if We have any Sense or Notion left of what Happiness means, by the *Protestant Succession* now taking place. A Blessing, recommended to Us, by the Immense

Immense Difficulties cast in its way, before it could be settled by a *Law*; and the various Hazards of loosing it, since it was so! And a *Blessing*, which, unlike the other Blessings of this World, fully answers, in the Enjoyment, all the Expectations which it raised in the *Prospect*.

If it be the greatest Happiness that can be tasted in Humane Society, to be governed by *Laws*; We *feel* our selves, and all our Concerns, under the Influence of a *Legal Government*. If it be certain that *Those Princes* are best qualified to govern well by written Laws, who have govern'd well without them; this is a peculiar part of our Happiness, to have the Execution of our Laws, and the Preservation of our Rights, vested in a *Prince*, who never betrayed, even when his Will was his Law, the least Inclination towards any Designs, but what are the Dictates of the strictest Justice. And if it re-

C 2 doubles

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doubles a Blessing, to foresee it flourishing amongst our *Posterity*, in future Ages; let this be acknowledged a great addition to our present Happiness, that We may promise it to our Children after Us, under the Influences of Those who are to succeed Him.

This is such a *System*, such a *Collection* of *Blessings*, as ought, in Justice, to be view'd with the most passionate Sentiments of Joy and Thanksgiving. A *King* upon the Throne, form'd for the Happiness of All who live under the Shadow of his Authority: By his experienced Virtues, entitled to the *Love* and *Affection* of his *Subjects*; and by the *Laws* of their Country, (built upon the Fundamental Laws of Humane Society) entitled to their *Allegiance*: Great in *Himself*, if the Perfection of Justice, and Honour, and Equity, be true Greatness; and Great in his *Illustrious Family*, if the Prospect of transmitting Blessings to *Posterity*,
by

by a Line of Princes descending from Himself, makes up any part of Greatness: And in a peculiar manner, Great in his Influences upon the present State of this Nation, as He stands possess'd of an Unshaken Steadiness of Soul, not to be moved from his People's Interest; and of a Firmness of Mind, uncapable of the Impressions, either of Fear, or of Inconstancy. Without which Noble and Happy Accomplishments in the *First Possessor*, in that *Illustrious House*, which the Providence of God hath now fix'd upon the Throne, it may justly be feared, that this Happy Settlement might by this Time have been shaken, and the Blessings of the *Protestant Religion*, and our *Legal Liberty*, (for which We have been so many Years contending,) might once more have been in danger of vanishing from our Sight.

And even still, the Suspicion of so much Happiness ceasing in time to come,

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come, might be very uneasy to Us, if We did not see in his *Royal Heir*, and *Successor*, a Noble and Generous Zeal, avowed with all the Tokens of the most Sincere and Upright Heart, for the same invaluable Goods.

Nor will I ever omit, when I am recounting the Instances of our Public Happiness, to mention that *Race of Princes* to come: From *Whom*, what is it that We may not expect? When We not only think of the Examples of Good Government they will have seen; but consider them now under the Eye and Direction of a *Princess*, in whom the Perfection of Good Sense, and the Perfection of Good Nature, are United; and out-done by nothing, unlesfs by that Sacred Regard to *True Religion*, which will make her Story the Delight of Good Men in Ages to come.

This is the Fabric of Happiness, in which our Souls may take their Rest.

How

How much *less* than this, might We Our selves have been well contented to hope for? And, indeed, What *more* than this, could any Nation under Heaven well wish for? And yet, ----- Against this whole *Scheme* of *Blessings*; against their own, and their Neighbours Security; against their own *Laws*, and *Liberties*; against the Establishment of every thing valuable in this World; We have seen a *Rebellion* raised, by the Wicked Perverseness of Men, without the Pretense of a Provocation, besides the single Provocation of offering them Happiness, in a Way, and by the Hands, which They were not pleas'd to like: and this, before their Passions had any thing offer'd to them, to set them on fire. And We have seen an *Administration* reviled, and insulted, by Those, who themselves had tasted nothing but Good from it.

When

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When one reflects with Coolness upon what hath lately pass'd amongst us, it seems as if the Fullness of Happiness had it self set on fire the restless Malice of Those, who were resolved not to acknowledge or enjoy the Blessing offered them; and that the Rage of Enmity hath been forced to be raised the higher, and the louder, by all the Management of Artifice, because there was so little to complain of.

But this is the Glory of an *Administration*; when Those who most revile it, cannot do it without bearing Testimony to it themselves. It is the Glory of an *Administration*, when the Reproaches, with which it is to be loaded, are cast into *Future Times*; when the bitterest Enemies it hath are forced to call in the help of the most fruitful Invention; and, for want of present Grievances, to fill the Minds of Men with the Suspicious

pitions of Evils to come. It is the Glory of an *Administration*, when, before it can be blackned, and made vile, the Names, and Natures, and Boundaries of Things, must be alter'd and remov'd: *Light* put for *Darkness*, and *Darkness* for *Light*: *Legal Justice*, (though mix'd with more *Temper*, than ever yet was seen, in any Nation, upon a like Occasion,) treated with the Indignity, due only to the *Heighth* of *Injustice*; the most necessary *Self-Defence* reviled as *Cruelty*; and a *False Compassion* placed in the Seat of *Mercy*; the *Safety* of a *Whole Nation*, and all its Concerns, weighed in the Balance against *Trifles*; and even *Povery* it self painted with *Truth*, and *Meekness*, and *Love*, in its Face, as an harniless agreeable Thing, worthy to be received with the open Arms of Friendship, by Those it would devour.

D

When

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When these are the Methods of attacking an *Administration*, it is a very happy Sign, that They, who make use of them, have occasion heartily to wish it much worse than They find it; and a very strong Argument to all Good Subjects, to wish as heartily, that their Country may never know the want of an *Administration*, which is not reviled by its *Greatest Enemies*, unless it be in such a manner, as to add to its Reputation and Honour.

What is it, that an Uneasy, Thankless, Generation of Men would have? Blessed be God, The Public Efforts of their Malice are once more dissipated. They are conquer'd in the Field. But their *Spirits*, and their *Tempers*, and their *Designs*, do not at all appear to be conquer'd: If We may judge by their Indefatigable Diligence and Art, in filling the Heads of their Well-wishes, as soon

as

as *one* Desperate Attempt is over, with Hints and Expectations of *Another*; and from the Unparallel'd Insolence of their Agents and Followers, even whilst They are begging and waiting for Mercy.

It may be very hard, to find present and effectual Remedies for so great Evils. But this *One* Thing, I am sure, is very plain, and very proper to be mentioned, that, in order entirely and successfully to conquer such *Enemies*, We must first conquer *Our selves*.----- Did all who truly wish well to the present Establishment, unanimously pursue the same *Good Ends*, there would be no ground for Fear. But whilst the Passions of Well-meaning Men, upon every Trifling and Private Occasion, join themselves with the *Designs* of Those who certainly mean our Ruine; it is *this* that swells the Current, and that feeds the In-

D 2 insolence

solence and Expectation of the Common Enemy.

But, to Conclude; If a long Series of Experience can make any Nation wise, *We*, of all Nations in the World, have that Advantage. We are not only made happy; but made happy in those Methods, which cannot but teach Us to value our Happiness; whilst, That which *Others* learn by Reflection and Judgment, *We* have had brought home to Us by the Sense of *Feeling*, and *Eyesight*. The Enemies of our Happiness themselves, ought to learn Conviction from All that this Nation hath been Witness to; and to become Friends. And for Those, who are truly *Friends* in the main and essential Points of our Happiness; certainly it is Time for all of them to think it Wisdom, to give up even their private Schemes, and Notions, as well as their private Resentments and

and Views, to the Public Good; and, at length, after so many Vicissitudes of Hope and Fear; so many Struggles between Life and Death; so many Hazards and Dangers escaped; to unite in strengthning, instead of weakening, the Hands of *Those*, who have it in their Will, as well as in their Trust, to establish Us upon a Foundation never more to be shaken: That so, the *Best* of *Kings* may have the *Best* of *Subjects*; and, Authority and Law, Obedience and Liberty, may be seen united, in all their Vigour and Glory; and descend down, with the Blessings which accompany them, to all future Generations. Which God grant, for the Sake of *Jesus Christ*, his only Son, our Lord!

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